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Collection

The New Era.

VOL. I

LAKEBAY, WASH. MARCH, 1907

NO. 1.

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ho
In launching this paper upon the reading public, we have no excuse to offer other than a desire to put our little tribe into the contribution box for a better and happier condition of things than now exists. The unhappiness that is abroad in our land to-day has a natural cause for its existence. To change the effects from unhappiness, to happiness, we must change the cause. While there is a diversified opinion as to what that cause is, yet if we will base our judgment upon unbiased, logical reasoning, ever keeping justice in view, there will be but little room to err.

In discussing elements of freedom, it becomes necessary to establish the foundation of the structure, upon basic principles, that are within themselves self-evident truths.

This being done, if one will but follow with an unprejudiced mind, and with a view of treating all questions justly, the solution of our most difficult problems would become very easy.

The apparent inability of some of us to reason justly or in allowing our prejudices to sway us, while others from a motive of supposed present or future gain or power, fail to grasp the true logic of these questions, drifts us into a set of conditions that are untrue, illogical and antagonistic to the happiness of men and women.

If these elements in the social organization could be convinced that absolute freedom would produce increased happiness and comforts in all the conditions of life, anarchy would soon become a universally tried system.

Unfortunately however these characteristics in the human make-up, individualist, and all reform measures must be whipped on a line of progress, expecting to conflict with such minds, and the pale ahead means and means us to the final overthrow of unjust and illogical conclusions.

Upon those who are earnestly seeking for a right solution to life's problems and who have that rare quality of not up their pet theories, the instant reason has shown them to be wrong, must involve the duty of righting the wrong man and bearing the blunt of truth in striking from human beings the shackles of slavery.

While men may differ in their opinions, yet in differing they may be honest.

Therefore let reason be met with reason, and the result will be, truth will conquer. The columns of this paper will be open to the discussion of any topic that tends to better mankind's condition, and to give them the absolute freedom that is theirs by right, and that no generation, of the past, present, or future, may in any manner abridge.

Yours, for humanity

O. A. Verity.

Our legislators have succeeded in grinding out several hundred infringements upon the rights of the citizens, they would probably have continued for some time yet had their pay not stopped.

That is the best way to quiet officials. Stop their pay by refusing to pay taxes.

**PROPOSED,
ARTICLES OF INCORPORATION
AND AGREEMENT
OF THE
MUTUAL HOME ASSOCIATION.**

Be it remembered that on this 1906, We the undersigned have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be, The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home City, located on Joe's Bay, Puget Co. Wash., and this association may establish in other places in this State, branches of the same where two or more persons may wish to locate.

Any person over the age of 18 years who has been a member of this association by paying into the treasury, a sum equal to the cost of the land he or she may select, and is entitled for a certificate and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees elected as may be provided by the by-laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two acres all public streets, upon payment annually into the treasury of the association, a sum equal to the taxes assessed against the tract of land he or she may hold; and his or her share of the current expenses of association.

All money received from membership shall be used only for the purchase of land. The real estate of this association shall not be leased, mortgaged, or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

All certificates of membership shall be for life.

Upon the death of any member, a certificate of membership will be issued covering the land described in certificate of membership of deceased.

1st. To person named in will or bequest, 2d. wife or husband, 3d children of deceased, if there is more than one child they must decide for themselves inside of 6 mo. which is to have said certificate.

A failure to do so will forfeit all rights.

All improvements upon land covered by certificate of membership shall be personal property and the association as such has no claim thereto.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP.

This certifies that has paid into the treasury of the MUTUAL HOME ASSOCIATION the sum of \$ which entitles to the use and occupancy for life of Lot Block as plotted by the association upon complying with the articles of agreement.

PRES.

SECY.

We believe that all natural opportunities should be absolutely free, and that land is the most essential to the maintenance of life, and happiness of human beings.

We have formulated a plan, whereby those interested in making a home for themselves with good surroundings and at the same time place a small area of land outside the realm of speculation and its evil effects, can do so.

We propose to do this by incorporating as an association, so that all land may be deeded direct to the association thereby putting it out of the power of any one individual, to sell, mortgage or dispose of the land, as might be done were there individual deeds.

The safety of the home is maintained and the opportunity to build upon and

improve the land chosen is open to do so as long as the member lives.

For instance A pays into the treasury, \$11.00, \$10.00, covering the cost of one acre of land (present cost) and \$1.00 for the certificate; a certificate of membership is then issued giving him exclusive right to use and occupy any acre of land he may choose, just as long as he keeps up the taxes on the tract chosen.

The improvements being the product of his labor, is his to do with just as he may choose, sell or dispose of in any way agreeable to himself.

Should B come in as a member pay his \$11. and not choose his land but B's improvements, A could then surrender his right to his tract of land to the association and the association would then lease B a lease for A's tract, but A having sold his improvements if he ever comes back again at some future time, will have the acre that B paid for, but did not choose to make a home upon.

The cost of a membership being equal to the cost of the land chosen, the association neither makes nor loses in the transaction.

At the death of any member who does not bequeath his, or her improvements to another and leaves no wife, husband, or child, his or her tract of land will then be open to any one applying for a membership, and at the cost of only \$1 for the certificate of membership.

Any land deeded to the association as a gift will in turn be open to free membership.

The association being a land holding company only, that being its main object, and the securing the right to its members to the use and occupancy of the land they may choose will place itself outside of any litigation in the courts, thereby making the home safe.

Two or more members can law away all their products but the land will not be holding in any way to pay for their litigation.

The freedom of the individual in all things is maintained, the association does not interfere in any way with the religious, political, or private belief of its members.

A group of socialists here can have their officers, by-laws, rules, and any regulations they may choose, but they can not force their ideas upon others who think and act differently. So with all other classes of reformers, the individualist, communist, anarchist, etc. have the opportunity to perfect their ideas, and working side by side, the one that proves in practice, to produce the most comfort and happiness to its members, will, without doubt, receive the heartiest support from all.

In this association the power to levy tribute upon its members, is absent.

We have platted our land in blocks of four acres each, with a 60 foot street around them and along the water front have laid out a street so all can get to the water.

Friends, these are principles that we believe are right: we believe they are in accord with the views advanced by those who are battling for true liberty for mankind.

We believe it to be the highest ideal capable of attainment at the present time, and one capable of keeping pace with the most progressive age.

Those here have selected one acre for each family in front as a residence lot and have left the rest to be chosen back thus giving later comers a chance for a home nearer the water, yet one can choose where they wish.

The voluntary acts of mankind are the ones that make the most progress toward a higher and nobler condition in their lives.

The more restriction you place upon the movements and desires of human beings, the greater the unhappiness of the people, and the more they will resent it.

THE NEW ERA

Published monthly at Lakebay, Wn.

Subscription price, 10 cents, per year.

Any person receiving this paper need not fear taking it from the office, as no bill will follow.

Address all communications to, "THE NEW ERA," Lakebay, Wash.

No great industry can be operated to-day, except, by the co-operation of the workers, then as workers why not control the industry, and thereby control the products for themselves.

WANTED

Printers, gardeners, shoemakers, and practical men and women in all the different trades, to unite their labors and capital in establishing industries under conditions, that will retain for the workers, the products of their labor. Such can be done by a number of families working under a co-operative system such as we present to you in this paper, study our principles closely, and see if it is to your interest to join those already here.

"Whether the forms and maxims of governments which are still in practice, were adapted to the condition of the world at the period they were established, is not in this case the question. The older they are the less correspondence can they have with the present state of things. Time and change of circumstances and opinions have the same progressive effect in rendering modes of government obsolete, as they have upon customs and manners. Agriculture, commerce, manufactures, and the tranquil arts, by which the prosperity of nations is best promoted, require a different system of government and a different species of knowledge to direct its operations, to what might have been the former condition of the world. Paine."

Will those receiving this paper favor us with the names and addresses of a few of their friends that they think might be interested, that we may send copies

The wants of mankind compel them to labor for a sufficient supply, but if the President did not receive \$400. per day, many a poor laborer would receive more than a dollar, that now works for less.

Did you ever stop and think of just how many benefits you receive from having a President or governor with all their servants? do so, then for the few benefits you receive (if any.) figure out what you pay for them.

"The remedy for the abuses of freedom is greater freedom." Gov. J. R. Rogers.

Friend Rogers might better have said, the cure for the abuses of freedom is absolute freedom.

Government means to govern. Then how can the people be free and be governed.

"All governments derives their just powers from the consent of the governed." a few million voters, and many millions who were not voters, did not consent to Mr. McKinley's ruling, but they of course are not governed by him or his party's principles.

Before the laboring element becomes industrially free, they must learn to grant the freedom to others they ask for themselves.

The bankers have learned to do business without money, now let the toilers learn the same lesson and the bankers will be out of a job.

"Some think they can vote in better conditions, I hope they are right, but I doubt it." Eugene V. Debs.

It costs \$5.00 of the peoples money in officials fees and red tape, to see that one dollar is properly spent.

"If, from the more wretched parts of the world, we look at those which are in an advanced state of improvement, we still find the greedy hand of government thrusting itself into every corner and crevice, of industry and grasping the spoil of the multitude. Invention is continually exercised to furnish new pretences for revenue and taxation. It watches prosperity as its prey, and permits none to escape without a tribute."

"Paine."

Excluded
Collection

The New Era.

VOL. 1

LAKEBAY, WASH. APRIL 1907

NO. 2.

GOVERNMENTAL TRIBUTE.

V.I
No. 2

From away back in the dark ages, up to the present time it has been the object of man to prey upon his fellow man.

At first the brute force in man predominated, ever driving the lesser, or weaker number to the wall. Ever thriving upon the enforced tribute that was mercilessly taken from the weak by the strong.

Gradually, however, a change took place. No longer the high-way brigandage, system of collecting the spoils, was deemed the fashionable thing for the semi-civilized nations to indulge in.

They soon developed a form of government that accomplished the same purpose, but left the crime fastened upon a greater body of the people concerned.

If at any time, resistance, to the payment of the tribute was met with, all the paraphernalia of war was called into action to subdue them.

Again history tells us of a change.

A union of weaker nations, to resist the encroachments of the heretofore strong, upon the rights of the individual became a reality. Men that could see that oppression from kings was just as hard to bear as that from brute force championed the cause of liberty, as they then saw it.

War was no longer power. At any time nations might combine, with nations to resist, and they who were strong to-day might become the weakest to-morrow.

Then it was that cunning took the place of war. All the sophistry was called into action to induce the producing class into a belief that it was a duty they owed to their country to pay the tribute exacted of them. Yearly the conditions became worse. The people

became restless. It gradually became harder to make a living. The home often became a sacrifice to satisfy the ever increasing demands of a government. A system of direct tax, which would at times cause a revolt, was soon replaced by the more scientific, and modern, tariff, or indirect tax.

Yet to-day we find, under our modern system of government that crime, misery, and unhappiness is abroad in our land. While we raise a plenty to eat, men starve. While we produce plenty to wear, thousands go clothed in rags.

Man toil long hours, earnestly trying to build themselves a home, that they in old age may have a quiet retreat from the struggle for an existence. Yet we know, that thousands of homes are yearly swept into the ever hungry maw of a tribute, exacting government.

Liberty loving men and women are sounding the alarm.

Those who can see, that even in a boasted free land, the majority may be as despotic as a king. That the result of their cunning sweeps into the hands of our modern brigands just as effectively the products of honest toil as in days of yore, are now calling a halt.

Their liberties have been invaded and they resist.

It need not be expected, that men and women, will quietly submit to oppression. Our forefathers resisted the extortionate demands of their mother country, and there is yet a spark of their spirit left, slumbering though it may be.

Give us conditions that produce happiness and content. Let us have freedom in place of restraint. Let us have the products of our toil instead of the smaller portion. Give us a chance to build homes, with an assurance that we

ing over 15 land chosen as long as the member lives. For instance A pays into the treasury, \$11.00, \$10.00 covering the cost of one acre of land (prepaid cost) and \$1.00 for the certificate; a certificate of membership is then issued giving him exclusive right to use and occupy any acre of land he may choose, just as long as he keeps up the taxes on the tract chosen.

The improvements being the product of his labor, is his to do with just as he may choose, sell or dispose of in any way agreeable to himself. Should B come in as a member pay his \$11 and not choose his land but buy improvements, A could then surrender his right to his tract of land to the association and the association would then issue B a lease for A's tract, but A being sold his improvements if he ever comes back again at some future time, will have the acre that B paid for, but not the improvements he made upon it.

The cost of a membership being equal to the cost of the land chosen, the association neither makes nor loses in the transaction. At the death of any member who does not bequeath his or her improvements to another and leaves no wife, husband, or child, his or her tract of land will then be open to any one applying for a membership, and at the cost of only \$1 for the certificate of membership.

Any land leased to the association as a gift will in turn be open to free membership. The association being a land holding company only, that being its main object, and the securing the right to its members to the use and occupancy of the land they may choose will place itself outside of any litigation in the courts, thereby making the home safe.

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A group of socialists here can have their officers, by laws, rules, and any regulations they may choose, but they can not force their ideas upon others who think and act differently. So with all other classes of reformers, the individualist, communist, anarchist, etc. have the opportunity to perfect their ideas, and working side by side, the one that proves in practice, to produce the most comfort and happiness to its members, will, with out doubt, receive the heartiest support from all.

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The voluntary acts of mankind are the ones that makes the most progress toward a higher and nobler condition in their lives.

Therefore restriction you place upon the movements and desires of human beings, the greater the unhappiness of the people, and the more they will resent it.

may enjoy them, and the people will not have to be asked to love their country. They will then have an interest in its defense as I valued. The miserable faces of today will be swept away and all things become as new. O. A. Verity.

WHY I AM AN ANARCHIST.

We live in a world of conflicting ideas, and every person who has individuality enough developed to be more, in human life, than a domestic animal or lifeless machine, must align himself with others who hold the same opinions, whether he will or not, and then he is in the view of others, and perhaps in his own view, labeled with the name of the idea he holds. So we find that nearly every person is labeled, and some persons who have a number of labels.

Finding that we must be something must hold to certain ideas and work for certain ends - if we work at all, or amount to any more in human life than an ox, or an ass, it very naturally follows that we will adapt an idea or work for the prevalence of such ideas as will bring us the greatest happiness, now or here and bye. That is why I am an Anarchist. I am convinced that to work for the realization of the Anarchist ideal will bring me more satisfaction, than as a heretic, or working for any other idea, would bring me.

But every one should be able and willing to give a reason for the "faith that is within him," and I will try and do so.

I find myself in a world of sunshine and shade, of joy and sorrow; of happiness and woe. All around me I see fellow beings; beings that are constituted very much as I am, have similar desires, hopes and aspirations. I find that they are constantly trying to gratify these desires; to realize their hopes and attain to that for which they aspire. I find further that they can do these things only by exploiting inorganic nature, and by assisting each other. I find that as things are now, these beings instead of

mutually assisting each other are constantly striving to injure each other, not that they take delight in the suffering of a fellow, but because they see no other way of satisfying their desires and aspirations. They think this state of affairs wrong, and are constantly clamoring for a change, but have not yet learned of the great fundamental fact human solidarity - of our interdependence.

Long have the various members of the human family sought to adjust themselves to environment and of late have begun to endeavor to adjust the environment to suit themselves. All mankind craves for freedom, but most of the people have sought to gain freedom by subjugating others, or by restricting all alike. They have not learned that they cannot be free while they are holding others, or while they seek to restrict the freedom of others.

None desires to be injured, and yet no one can be secure from injury as long as they injure others.

We all wish to be free from injury. Liberty, freedom, I see that others want the same condition, and I know that my freedom can be made secure only by the freedom of all others.

I know of no other ideal but Anarchy that, if realized, would secure freedom to me, and to all others, therefore I am an Anarchist.

I long for plenty; for a sufficiency of the material necessities of life to make it possible for me to satisfy all my physical cravings, and I know that all others want the same thing. I see that the earth yields abundantly; that it is possible for human beings to produce all the material necessities required to satisfy their physical cravings, and that if they would stop restricting and interfering with each other and turn their attention to production and mutual assistance, they could have every material comfort they desire.

Anarchy is the only theory that, if put into practice, would secure this abundance and at same time secure full liberty. Consequently I am an Anarchist.

ARTICLES OF INCORPORATION AND AGREEMENT OF THE MUTUAL HOME ASSOCIATION

Be it remembered that on this 1st day of May, 1906, We the undersigned, have agreed to form an association for the purpose of the improvement of land under the laws of the State of Washington.

That the name of the association shall be "The Mutual Home Association."

The purpose of the association shall be to assist its members in obtaining and holding title to the land, and to assist in establishing a system of mutual aid and cooperation.

The location of the association shall be in the County of Pierce, State of Washington. We do hereby establish, in other places in this State, branches of the same, where two or more persons may wish to locate.

Any person over the age of 16 years may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select, and shall, for a definite and substantial term, to this agreement.

The affairs of this association shall be conducted by a board of trustees elected and may be provided for by law.

A certificate of membership shall entitle the holder to the use and occupancy of the land he or she may select, and to the use and occupancy of the land he or she may select, and to the use and occupancy of the land he or she may select.

All money received for membership shall be used for the purpose of land. The real estate of this association shall never be sold, mortgaged, or otherwise disposed of, except as may be provided for in the articles of incorporation and agreement.

certificates of membership shall be for life. Upon the death of any member, a certificate of membership will be issued covering the land described in certificate of membership of deceased.

1st. To person named in will or bequest. 2d. wife or husband. 3d. children of deceased, if there is more than one child they must divide for the same, or such of them which is to have such share.

All payments up to the amount of the certificate of membership shall be paid to the treasury of the association, and such has to be paid to the association. Any member has the right to withdraw any land not already paid for, and to receive the same back.

CERTIFICATE OF MEMBERSHIP. This certificate shall be issued to the member upon the payment of the sum of \$11.00, and shall entitle the holder to the use and occupancy of the land he or she may select, and to the use and occupancy of the land he or she may select.

PRES. We declare that all natural persons who should be absolutely free, and that land is the most essential to the maintenance of life and happiness of human beings.

SECY. We declare that all natural persons who should be absolutely free, and that land is the most essential to the maintenance of life and happiness of human beings.

The safety of the land is maintained and the opportunity to build upon and

SUPPLEMENT

A great part of that order which reigns among mankind is not the effect of government. It had its origin in the principles of society, and the natural constitution of man. It existed prior to government, and would exist if the formality of government was abolished. The mutual dependence and reciprocal interest which man has in man, and all parts of a civilized community upon each other, create that great chain of connection which holds it together.

The landholder, the farmer, the manufacturer, the merchant, the tradesman, and every occupation prospers by the aid which each receives from the other, and from the whole. Common interest regulates their concerns and forms their laws; and the laws which common usage ordains, have a greater influence than the laws of government. In fine, society performs for itself almost everything which is ascribed to government.

Government is no further necessary than to supply the few cases to which society and civilization are not conveniently competent; and instances are not wanting to show that every thing which government can usefully add thereto, has been performed by the common consent of society, without government.

Thomas Paine

Keep your eye on the Dunkards; or, rather, let the government do so. A Dunkard society has bought 40,000 acres of land in an Indiana county (Brown), threaten to purchase all that is left and do away with court house and county officials - for which they have no use. This thing must not be permitted. Think of these modest bearded men and honest women being allowed to do away with any part of this government for which our ancestors bled and died - what sacrifice! COMING NATION

The above satire on government is in keeping with the two and one half column article in the same issue defending a state socialistic form of government, that can and will restrict the natural rights of man just as effectively as the present one does. Listen to this logic

"Man is society acting with the consent of his fellows, acquires the right to rule."

Those who consent, perhaps they may, but never the minority for they have not given, and will not give their consent to be ruled, and this class will always be an important factor in any form of government.

To the question, "under socialism what would hinder the majority from determining what religion, education, moral code, or system of sexual intercourse the majority shall practice or adopt," he says, "Common sense, enlightened public opinion, increased toleration, and love of liberty, are some of the hindrances to such a cast iron system." Talk to me of common sense! when fourteen million voters fall over one another in a mad scramble for political pie. Of enlightened public opinion! when the Smiths, Comstocks, (et al) of our large cities are clamoring for more Sunday laws, more restrictions of the freedom of the individual in almost every avenue of private life. Of increased toleration!

When even a state socialist will not grant freedom to the minority but will force his views upon them right or wrong. Of love of liberty! when the New York legislature can draft a bill organizing a board of censors to pass upon all articles written for the papers before they can be published. No! my socialistic friend, authority is power and you may cover it over with the soft sounding gloves of socialism, and it may take more than fourteen rounds to knock liberty out of the ring but it gets there just the same. O. A. V.

THE FIREBRAND.

For burning away the cobwebs of ignorance and superstition. The most radical, outspoken and fearless weekly paper published in the United States. It advocates individual liberty, voluntary co-operative production and mutual assistance. Eight pages, fifty cents per year. Sample copies free. Address box 24, Portland, Oregon.

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SAY!

Taxes, Interest and Principal.
These are terms which are familiar to every adult to what we are too apt to call a "civilized" country. People have been so long used to being extorted by these, that those who are able to pay them, and some who can't never see the wrong of forcing us to do so. My purpose is not to argue the question of the justice or the injustice in the payment of them but to have a few words to say to those who are in danger of losing their homes by the non payment of either of the above. To any one who has a home and feels the burden of taxes, to those who feel that they are giving their hard work in interest to support some idler in luxury, to those who feel the impossibility of paying the principal of the mortgage I would say there is a remedy to save your home. It is easily applied, sure in its result, possible right now and so governmental majority need be waited for. It is possible even for half a dozen to unitedly retain their homes, if they WILL. But you must see the injustice of either of these before you will ever try to rid yourselves of them. If you still wish to pay \$5 in taxes and receive something less than \$1 in dividend, you are not ready to try this way to save your home. To see this get the Commissioner's report for Pierce County 1896. If you still can not see the great injustice of paying interest, which makes you work like a slave for that money shark to keep him in idleness you are not ready either. Can you not see the terrible injustice of giving up all of your hard labor on your home for a paltry few hundred dollars you have borrowed and possibly used most of it to improve the same. Or possibly you ever borrowed the money but the mortgage represents a payment not made by you to the former owner. Can you not see the injustice in making you give up your home with all you have paid and all your labor be-

lieve the wants of mankind, except them to labor for a sufficient supply, but if the President did not receive \$400, per day, many a poor laborer would receive more than a dollar, that now works for less.

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"Paine" side because you are unable to make those taxes to pay it. If you cannot then you are not ready to try this remedy.

But some of those who are the majority in one or all of these are not ready either. Why? Too bigoted. What do I mean? Just this, like the fabled dog in the manger they cannot eat the hay and will not let the cow have any.

Hey, you possibly have 80 acres or more of land and use how much, 10 acres, 20 acres—very few in this part use even so much as this. Now you cannot be willing to let go your hold to that part of the land you are not actually using as a home. Can you consent to this then you are possibly ready to apply the simple remedy. First stop paying Taxes, interest, and never even pay the principal of the mortgage. But you say the law would soon sell my home for taxes or foreclose the mortgage and sell it to the highest bidder which is usually the mortgagee for the amount of his mortgage. That may be but you are still in possession of the home. Then when if you still stay there? You say that the sheriff would come and put you out of your home. Now shall I resist, you say. No do not resist but allow him to remove your things from the house to the road or some other place, but would he not have to stay quite a while to carry you out of the house again, and especially if two or three of your neighbors would stand by to help you as soon as the sheriff left. If a law, a very law indeed, would stand together they could do this easily.

One more point about this scheme, which if not attended to might work a slight injustice upon an innocent party. When your home is sold for taxes or mortgage some poor wretch boy who wished to make a home on your place (thinking you would vacate when he told you to do so. Now it would be better to insert a notice in the paper in which your land is advertised for sale advising no one to purchase it as they would not be allowed to take possession. For who would be so foolish as to buy a piece of land where there was ever

GOVERNMENTAL TRIBUTE.

From away back in the dark ages, up to the present time it has been the object of man to prey upon his fellow man. At first the brute force in man predominated, ever driving the weaker, or weaker number to the wall. Ever driving upon the exhausted tribute that was mercilessly taken from the weak by the strong.

Gradually, however, a change took place. No longer the high way brigandage system of collecting the spoils, was deemed the fashionable thing for the semi-civilized nations to indulge in.

They soon developed a form of government, that accomplished the same purpose, but left the crime fastened upon a greater body of the people concerned.

At this time, resistance, to the payment of the tribute was met with, all the paraphernalia of war was called into action to subvert them.

Again history tells us of a change.

A union of weaker nations, to resist the encroachments of the heretofore strong, spot, the rights of the individual became a reality. Men that could see that oppression from kings was just as hard to bear as that from brute force championed the cause of liberty, as they then saw it.

War was no longer power. At any time nations might combine with nations, to resist, and they who were strong to day might become the weakest to tomorrow.

Then it was that cunning took the place of war. All the sophistry was called into action to induce the producing class into a belief that it was a duty they owed to their country to pay the tribute exacted of them. Yearly the conditions became worse. The people

going to be some doubt of his getting possession of it. But I would even suppose that there would be some one who might be so foolish as to wish to get into a controversy and would buy the title to your home. I would even suppose him to be placed in your house when you were placed on the road by the sheriff. Now comes the crowning point in the whole scheme. Let the owner and if possible one or two others go to the one who is in your home and say to him words to this effect: You can not live here in this community on this place. This man has worked hard to make him a home here and you have dispossessed him. Nothing you have here will be safe and every one here will see to it that you do not stay.

But Mr. — do you wish to live in this neighborhood? If so we and our friends here will assist in putting you up a home on a part of this land owned by you. You need not in use by the owner and will help you to clear a spot of land for a garden. But we advise you not to force yourself into this community.

Now if you go about it right and even if you find such a rare case as the last given, you can make a friend out of him rather than an enemy. This is not a new scheme. It has succeeded in Ireland and in other places where tried.

The Irish people had the luck of landlordism broken by this scheme but they were fooled by Farnell the agitator into being law abiding citizens and so they went back to paying rent and suffering starvation.

Come and talk with us if you live near by. G. E. A. Herbert Allen
The Trades' Council of Spokane Wa. have passed resolutions denying the reports being circulated throughout the country that workers were in demand in that city. There is now only sufficient work and wages to furnish the indispensable necessities of life to those there. So says the Freeman's Labor Journal.

Either cease to worship a political god, or the Deity. Be consistent! [Uprising] Bro. Thomas, both will have to cease before this world's spectacle will come to an end.

became restless. It gradually became harder to make a living. The home often became a sacrifice to satisfy the ever increasing demands of a government. A system of direct tax, which would at times cause a revolt, was soon replaced by the more scientific and more avaricious indirect tax.

Yet to day we find, under our modern system of government that crime, misery and unhappiness is abundant in our land. While we raise a plenty of eat, and starve. While we produce plenty to wear, thousands are clothed in rags.

Most of the hours, earnestly trying to build themselves a home, that they in old age may have a quiet retreat from the struggle for an existence. Yet we know that thousands of homes are yearly swept into the ever hungry maw of the tribute exacting government.

Liberty loving men and women are sounding the alarm.

Those who can see, that even in a boasted free land, the majority may be as despotic as a king. That the result of their cunning sweeps into the hands of our modern brigands just as effectively the products of honest toil as in days of yore are now calling a halt.

Their liberties have been invaded and they resist.

It need not be expected, that men and women, will quietly submit to oppression. Our forefathers resisted the extortionate demands of their mother country, and there is yet a spark of their spirit left, alighting though it may but.

Give us conditions that produce happiness and content. Let us have freedom in place of restraint. Let us have the products of our toil instead of the smaller portion. Give us a chance to build homes, with an assurance that we

THE NEW ERA

Published monthly at Lakeside, Wash.
Subscription price, 10 cents per year.
Any person receiving this paper need not fear taking it from the office, as no bill will follow.
Address all communications to, "THE NEW ERA," Lakeside, Wash.

We would be glad to exchange with any paper willing to do so, and any paper giving us a notice and sending a marked copy, will receive like favor in return.

If we examine, with attention, into the composition and constitution of man, the diversity of talents in different men for reciprocally accommodating the wants of each other, his propensity to society, and consequently to preserve the advantages resulting from it, we shall easily discover that a great part of what is called government is mere imposition. Thomas Paine.

The commissioners of Pierce County are in a wrangle over the bundle that the tax payers have gathered and piled at their disposal.

The Tacoma Ledger says that it requires Mr. Holmes, one of the commissioners, daily attendance at the court house to attend to the calls of paupers.

Wonder if that is the prosperity that was to come with King William's reign.

Woman has a full right by nature to all the freedom that man might ask for. Progressive Thought.

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improve the land chosen is open to do so as long as the member lives.

For instance A pays into the treasury, \$11.00, \$10.00, covering the cost of one acre of land (present cost) and \$1.00 for the certificate; a certificate of membership is then issued giving him exclusive right to use and occupy any acre of land he may choose, just as long as he keeps up the taxes on the tract chosen.

The improvements being the product of his labor, it is his to do with just as he may choose, sell or dispose of in any way agreeable to himself.

Should B come in as a member pay his \$11. and not choose his land but buy A's improvements, A could then surrender his right to his tract of land to the association and the association would then issue B a lease for A's tract, but A having sold his improvements if he ever comes back again at some future time, will have the acre that B paid for, but did not choose to make a home upon.

The cost of a membership being equal to the cost of the land chosen, the association neither makes nor loses in the transaction.

At the death of any member who does not bequeath his, or her improvements to another and leaves no wife, husband, or child, his or her tract of land will then be open to any one applying for a membership, and at the cost of only \$1 for the certificate of membership.

Any land devoted to the association as a gift will in turn be open to free membership.

The association being a land holding company only, that being its main object, and the securing the right to its members to the use and occupancy of the land they may choose will place itself outside of any litigation in the courts, thereby making the home safe.

Two or more members can law away all their products but the land will not be holding in any way to pay for their litigation.

may ally them, and the people will not have to be asked to love their country.

They will then have an interest in its defense if invaded. The miserable mass of to-day will be swept away and all things become as new. O. A. Verdy.

WHAT I AM AN ANARCHIST.

We find ourselves in a world of conflicting ideas, and every person who has individually enough developed to be more, in human life, than a domestic animal or lifeless machine, must align himself with others who hold the same opinion, whether he will or not, and then he is in the view of others, and perhaps in his own view, labeled with the name of the idea he holds. So we find that nearly every person is labeled, and some persons who have a number of labels.

Finding that we must be something more than a certain class and work for certain ends - if we work at all, or amount to any more in human life than as ox, or as a, it very naturally follows that we will adapt our work for the prevalence of such ideas as will bring us the greatest happiness, now or here and bye. That is why I am an Anarchist. Now convinced that to work for the realization of the Anarchist ideal will bring us more satisfaction, than as a thorough to, or working for any other idea would bring me.

But every one should be able and willing to give a reason for the "faith that is within him," and I will try and do so.

I find myself in a world of sunshine and shade, of joy and sorrow, of happiness and woe. All around me I see fellow beings; beings that are constituted very much as I am, have similar desires, hopes and aspirations. I find that they are constantly trying to gratify these desires; to realize their hopes and attain to that for which they aspire. I find further that they can do these things only by exploiting inorganic nature, and by mistaking each other. I find that as things are now, these beings instead of

The freedom of the individual in all things is maintained, the association does not interfere in any way with the religious, political, or private belief of its members.

A group of socialists here can have their officers, by-laws, rules, and any regulations they may choose, but they can not force their ideas upon others who think and act differently. So with all other classes of reformers, the individualist, communist, anarchist, etc. have the opportunity to perfect their ideas, and working side by side, the one that proves in practice, to produce the most comfort and happiness to its members, will, without doubt, receive the heartiest support from all.

In this association the power to levy tribute upon its members, is absent.

We have plotted our land into blocks of four acre each, with a 60 foot street around them and along the water front have laid out a street so all can get to the water.

Friends, these are principles that we believe are right; we believe they are in accord with the views advanced by those who are battling for true liberty for mankind.

We believe it to be the highest ideal capable of attainment at the present time, and one capable of keeping pace with the most progressive age.

Those here have selected one acre for each family in front as a residence lot and have left the rest to be chosen back thus giving laborers a chance for a home nearer the water, yet one can choose where they wish.

The voluntary acts of mankind are the ones that make the most progress toward a higher and nobler condition in their lives.

The more restriction you place upon the movements and desires of human beings, the greater the unhappiness of the people, and the more they will resent it.

Constantly mistaking each other are constantly striving to injure each other, that they take delight in the suffering of a fellow, but because they see no other way of satisfying their desires and aspirations. They think this state of affairs wrong, and are constantly clamoring for a change, but have not yet learned the great fundamental fact human solidarity - of our interdependence.

Long have the various members of the human family sought to adjust themselves to environment, and of late have begun to endeavor to adjust the environment to suit themselves. All mankind craves for freedom, but most of the people have sought to gain freedom by outwitting others, or by mistaking all others. They have not learned that they cannot be free while they are holding others, or while they seek to restrict the freedom of others.

Moore declares to be injured, and yet no one can be injured from injury as long as they injure others.

We all wish to be free from injury. I have freedom, I see that others want the same condition, and I know that my freedom can be made secure only by the freedom of all others.

I know of no other ideal but Anarchy that if realized, would secure freedom to me, and to all others, therefore I am an Anarchist.

I long for plenty; for a sufficiency of the material necessities of life to make it possible for me to satisfy all my physical cravings, and I know that all others want the same thing. I see that the earth yields abundantly; that it is possible for human beings to produce all the material necessities required to satisfy their physical cravings, and that if they would stop restricting and interfering with each other and turn their attention to production and mutual assistance, they could have every material comfort they desire.

Anarchy is the only theory that, if put into practice, would secure this abundance and at same time secure full liberty. Consequently I am an Anarchist.

ARTICLES OF INCORPORATION AND AGREEMENT OF THE MUTUAL HOME ASSOCIATION.

Be it remembered that on this 1st day of 1900, We the undersigned have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be, The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home City, located on Joe's Bay, Pierce Co. Wash.; and this association may establish in other places in this State, branches of the same where two or more persons may wish to locate.

Any person over the age of 16 years may become a member of this association by paying into the treasury, a sum equal to the cost of the land he or she may select, and \$1.00 for a certificate and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees elected as may be provided by the by-laws.

A certificate of membership shall certify the legal holder to the use and occupancy of not less than one acre of land nor more than two (two full public sections) such payment to be made into the treasury of the association, a sum equal to the taxes assessed against the tract of land he or she may hold; and his or her share of the current expenses of association.

All money received from membership shall be used only for the purchase of land. The real estate of this association shall never be sold, mortgaged, or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

Upon the death of any member, a certificate of membership will be issued covering the land described in certificate of membership of deceased.

Let, To person named in will or bequest, 2d, wife or husband, 3d children of deceased. If there is more than one child they must divide for themselves inside of 6 mo. which is to have said certificate. A failure to do so will forfeit all rights.

All improvements upon land covered by certificate of membership shall be personal property and the association as such has no claim thereon.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP. This certifies that has paid into the treasury of the MUTUAL HOME ASSOCIATION the sum of \$ which entitles to the use and occupancy for life of Lot Block as plotted by the association upon complying with the conditions of agreement.

FREE.

EXACT.

WANTED.

Any person, who is in accord with the above agreement, and who is a practical grower, one who understands raising such, fruit, and vegetables; to correspond with the undersigned.

There is no doubt, but what a good industry could be made a profitable industry here. We have an abundance of such in season, a splendid fruit country, while peas and beans can be grown in abundance.

The people could keep one in operation a good share of the year and at the same time have a home market for their products. Will those interested, and knowing the name and address of a member inform us. O. A. Verdy. Lakeway, Wash.

SUPPLEMENT

A great part of that order which reigns among mankind is not the effect of government. It had its origin in the principles of society, and the natural constitution of man. It existed prior to government, and would exist if the formality of government was abolished.

The mutual dependence and reciprocal interest which man has in man, and all parts of a civilized community upon each other, create that great chain of connection which holds it together.

The landholder, the farmer, the manufacturer, the merchant, the tradesman, and every occupation prosper by the aid which each receives from the other, and from the whole. Common interest regulates their concerns and forms their laws; and the laws which common usage ordains, have a greater influence than the laws of government. In time, society performs for itself almost everything which is required to government.

Government is no further necessary than to supply the few means to which society and civilization are not conversely competent; and instances are not wanting to show that every thing which government can usefully add thereto, has been performed by the common consent of society, without government.

Thomas Paine

Keep your eye on the Dunkards; or, rather, let the government do so. A Dunkard society has bought 10,000 acres of land in an Indian county (Browns), threaten to purchase all that is left and do away with court houses and county offices for which they have no use. This thing must not be permitted. Think of those modest, bearded men and homestead women being allowed to do away with any part of this government for which our ancestors, blind and deluded, what sacrifices! Course Naxon

The above article on government is in keeping with the two and one half column article in the same issue defending a state socialistic form of government, that one and will restrict the natural rights of man just as effectively as the present one does. Listen to this logic

"Man in society arising with the consent of his fellows, acquires the right to rule."

Those who consent, perhaps they may, but never the minority for they have not given, and will not give their consent to be ruled, and this class will always be an important factor in any form of government.

To the question, "under socialism what would hinder the majority from determining what religion, education, moral code, or system of sexual intercourse the majority shall practice or adopt," he says, "Common sense, enlightened public opinion, increased toleration, and love of liberty, are some of the hindrances to such a vast iron system." Talk to me of common sense! when fourteen million voters fall over one another in a mad scramble for political pie. Of enlightened public opinion! when the Smiths, Comstocks, (et al) of our large cities are clamoring for more Sunday laws, more restrictions of the freedom of the individual in almost every avenue of private life. Of increased toleration! When even a state socialist will not grant freedom to the minority but will force his views upon them right or wrong. Of love of liberty! when the New York legislature can draft a bill organizing a board of censors to pass upon all articles written for the papers before they can be published. No! my socialistic friend authority is power and you may cover it over with the soft basting gloves of socialism, and it may take more than fourteen rounds to knock liberty out of the ring but it gets there just the same. O. A. V.

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We would be glad to exchange with any paper willing to do so, and any paper giving us a notice and sending a marked copy, will receive like favor in return.

That bright and new eight-page weekly, THE FIREBRAND, published at Portland, Oregon, was the first to reach our table as an exchange.

The Firebrand is the most radical paper in the United States advocating absolute liberty. May its visits be many.

Friends, we have started this paper perhaps upon a basis which no other ever was tried. We have only about 25 pounds of type and a small press, (so small that we can only print one page at a time) thus requiring four impressions to complete it; we bought the paper and ink by voluntary offerings and the work of printing is done by voluntary effort. We make our living otherwise so we do not intend to support ourselves in any way from the proceeds of the paper and thus, the entire amount received from subscription or voluntary aid will be used to buy paper ink, type, and such other things necessary to make the paper a readable little sheet. Now we are in sore need of about 25 or 30 pounds of type so that we will not need to distribute each page before setting up the next.

We shall then need a larger press but we will make one when we need it and if you feel that you would like to aid us in this and kindly send us the

Perhaps a few words in regard to our location would be acceptable to our readers especially those living outside the state.

We live in Pierce county Washington thirteen miles due west of Tacoma, and at the head of Jones bay, a small bay containing about 400 acres and on the west side of Carrs inlet or Henderson bay, the bay is about 1 mile wide at the mouth, and extends into the land about the same distance. The enclosures land lies upon north side of the bay, and has a southeasterly slope.

The land is principally upland. The soil is well adapted to the growth of all kinds of fruit, except grapes and peaches. Early vegetables of all kinds do well but the ground will have to be fertilized to give the best result. We find that a small area well cared for will produce abundantly. The climate of the Puget Sound country is mild and equable, the extremes of heat and cold not occurring as they do in the east.

Practically free from the thunder and wind storms, that afflict the greater part of the world makes life, in that respect a much pleasanter. Here mother earth responds liberally to the well directed labor of man. An abundance of timber for all purposes. Fish enough for all. A free highway to the ports of all nations. The rolling billows of our greatest inland sea for pleasure, rarely with all these at their command, men and women can make their surroundings happier by establishing their own industries, working together for mutual aid thereby abolishing want and the fear of want. It would soon enable them to devote less time to hard labor and more to the improvement of the mind and to the enjoyment of life, thus rounding off the rough and rugged corners of our cultured living, as the better to live and be happy.

Springfield Ill., on a special train to wage in the Legislature a war on the great department stores of the city of Chicago.

The Practical Farmer. One by one the business men find that the competitive system is destructive to their interests and that large capital will rapidly sweep them out of existence. However in this case it appears to be by the hundred, and all they ask is a special privilege in their favor which has always been.

War is unnecessary, and under freedom would come to assist. I challenge any one to show me in history where a war was waged but what a government was the cause, the farmer, mechanic, business man and common laborer of any country is never at unity with the same classes of any other country.

The truth is that their interests are in every way bettered while at peace, and if it were not for the greedy grasping disposition of the leaders and rulers of different countries and governments, war would stop.

Say! neighbor! If England would send an army of men over here to drive you from your homes, would you combine and fight to retain them? Well! when your army of officials enact laws that deprive you of your homes, and through that mysterious thing called government send men to evict you from your homes by the thousands all over this fair land, why don't you combine and fight? guess now don't ill.

Through the various workings of any government the people become oppressed that they are driven into crime by the thousands, and then the same system punishes them for the crime, and we all sing "Yankee Doodle".

If land was free, and one and company was the only title how many persons in this country would be homeless today?

LET US BE REASONABLE

Unbelieving friends sit down and have a quiet talk upon the question of what will better our condition in this life and tend to make human beings happy. Happiness is natural. Unhappiness is friction and results from resistance to our efforts in gaining happiness, therefore the less resistance we meet the greater our happiness. In order to illustrate clearly let us divide the acts in our lives into two classes, the narrow restricted acts and restricted. Let us also observe which class of acts gives us the greatest amount of happiness to day with the least joy.

We will first take the unrestricted acts. A goes to the grocer for a sack of flour. B goes to the butcher for a pound of meat. C goes to the church. D goes to a dance. E goes to Europe. F goes to see a sick friend, and G goes for a boat ride. Mrs. A calls on a neighbor, the Mrs. F, C, and D go to church. Mrs. E goes to the theatre, the two Misses F and G take a spin on their wheels, and Miss H entertains her lover. B does not relate to A what kind of flour to buy. C does not care what color of suit B buys. D does not prevent C from going to church. A lets D know that they are left free to visit their sick friend, or go for a boat ride.

Mrs. A enjoys the company of her neighbor. Mrs. H, C, and D are happy at church. Mrs. F is joyful when at the play. The Misses F and G on their return from the ride all very one present with merriment, as they wittily relate the many incidents of their trip, while Miss H is extremely happy by the joy of the company.

I love my fellow, some of them at least, and pity those who suffer. I desire association with my fellow human, and crave their friendship. I have a horror of violence and of the shedding of blood. I find that as a rule, the other members of the human family are influenced by the same emotions, and I see that these emotions are warped and stifled by the conditions by which we are surrounded. I realize that Anarchy would be a condition that would tend to develop these emotions, and to eliminate the emotions of hatred, revenge, jealousy, and envy, by disease. That in Anarchy association would rest upon mutual attraction, that all such hindering barriers as class distinctions, rank, title or wealth will not exist, and so I am an Anarchist.

I love the beautiful. It gives me joy to see gorgeous sunsets, towering mountains, picturesque scenes. It increases my happiness to see bright cherry trees, happy people and comfort. I take great delight in works of art, in poetry and music. I do not enjoy these things alone. I wish to share my joy with others.

As things are to-day the ability to enjoy these things is crowded or crushed out of most people, and I must have my enjoyment of them constantly marred by the losses money I feel when trying to communicate my joy to those I love, with whom I associate. I know that many who have great artistic power, who could add much to the world's stock of art, poetry and music are prevented from so doing by the hard necessities that surround them, and I see that Anarchy would remove the stifling conditions that kill the appreciation of the beautiful and prevent the development of the artistic. I am for these reasons an Anarchist.

All this and much more goes to make up the reasons for my adherence to, and advocacy of Anarchy.

Henry Addis. In Firebrand.

friends, for none offer any resistance to the enjoyment of the other in any manner they may wish to enjoy themselves. Now let us take the other side. A complains to the board of health that C is using impure water and by a vote of the board of health the council passes an ordinance compelling all persons to take water from the city and C chokes.

B, the butcher, says people are selling meat on the streets thereby hurting his legitimate trade, and the city council comes to his aid by requiring a license of \$50. from all persons peddling meat, and A the peddler swears vengeance on B. D is a church member and has succeeded in having the legislature pass a law restraining B from selling meat on Monday. D from going fishing, and C from playing ball, whereby A B and C retaliate by, going to work, or street improvement, adding their lot and D knowing that D is too poor to meet his taxes, D knows his loss, and by this time all are spoiling for a fight.

Mrs. A wants a silk dress but finding that she will have to pay duty thereon, and considering that she has no natural right to buy in China, as in Tacoma, goes to a retail in port becomes aware that there is smuggling duties on her dress, she promptly buys a dress made in the U.S. and is promptly arrested and she is unhappy. Mrs. B and C start out on a crusade of purity, smash a few bottles of whiskey in a saloon, tear the portraits of those naughty ballet girls in short dresses from several windows, and get up a petition to the post master general to have the U.S. DEPT. OF FISH AND GAME forbidden the use of champagne. By some lamenting the conscience of the people generally, and a severe feeling is created. Mrs. D finds that the city council

Seriously, Mr. Editor, it is outrageous that men should be given power in the city's management who do not care a rap for the city's well, as their own interests are looked after. When a man will spend \$500 to get the office of assessor in a city, as has been done before now, and whose salary is only \$10 per month, there must be a take off some where. It is time to put a stop to all this nonsense at our city hall.

Now is the time for men to reason together, and determine on a course of action which will bring the city out of the slough which threatens to swallow her.

With the civil service and Parrott gone more to the front we will prosper.

Tacoma, In Tacoma Morning Union.

That's right friend just look back and see how long this old machine, the government has been running always getting worse. Always playing into the hands of a few who get the easy times and the spoils, while you as taxpayer pay for this self interest of the officials, then calmly look on at the feast getting a crumb now and then to keep you from becoming rampant, then like "a good and faithful servant" go to the prison and whoop'er up for some other fellow to sell you out again. "Misery likes company" and you are in a big crowd.

There are 1300 meteorological stations in the United States 1280 of these or nearly 90 per cent are voluntary, and without the cooperation of volunteers it would be wholly impracticable to determine the local climatic features of the various sections of the country, which is being so thoroughly done through the extensive system of voluntary stations now in existence. U.S. Year book, 36. Yet we are told that all desire to better man's condition would stop, all inventions would stop inventing labor saving machines if it were not for the almighty dollar, still we find one of the most important branches of our government run almost wholly by voluntary effort.

RANDOM SHOTS.

No man has any natural right to build himself up off the unfortunate condition of his fellow human beings.

The Cook County (Chicago) Business Men's Association 400 strong, went to

ARTICLES OF INCORPORATION AND AGREEMENT OF THE MUTUAL HOME ASSOCIATION.

It is remembered that on this 1892, We the undersigned have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be, The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better rental and real estate conditions.

The location of this corporation shall be at Home City, located on Joe's Bay, Pierce Co. Wash; and this association may establish in other places in this State, branches of the same where two or more persons may wish to locate.

Any person over the age of 18 years may become a member of this association by paying into the treasury, a sum equal to the cost of the land he or she may select, and \$1.00, for a certificate and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees elected as may be provided by the by-laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association, a sum equal to the taxes assessed against the tract of land he or she may hold, and his or her share of the current expenses of association.

All money received from membership shall be used only for the purchase of land. The real estate of this association shall never be sold, mortgaged, or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

Upon the death of any member, a certificate of membership will be issued upon paying the land described in certificate of membership of deceased.

1st. To person named in will or bequest, 2d. wife or husband, 3d children of deceased. If there is more than one child they must decide for themselves inside of 6 mo. which is to have said certificate.

A failure to do so will forfeit all rights.

All improvements upon land covered by certificate of membership shall be personal property and the association as such has no claim thereon.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP.

This certifies that..... has paid into the treasury of the MUTUAL HOME ASSOCIATION the sum of \$..... which entitles..... to the use and occupancy for life of Lot..... located by..... as plotted by the association upon complying with the articles of agreement.

PRES. SECY.

WANTED.

Any person, who is in accord with the above agreement, and who is a practical grower, one who understands raising fish, fruit, and vegetables; in correspondence with the undersigned.

There is no doubt, but what a good cannery could be made a profitable industry here. We have an abundance of fish in season; a splendid fruit country, while good soil beans can be grown in abundance.

The people could keep one in operation a good share of the year and at the same time have a home market for their products. Will those interested, and knowing the name and address of a canner inform us.

O. A. Verity. Libbey. Wash.

I love my fellow men, some of the best, and pity those who suffer.

I desire association with my fellow humans, and crave their friendship.

I have a horror of violence and of the shedding of blood. I find that as a rule, the other members of the human family are influenced by the same emotion, and I see that these emotions are warped and stifled by the conditions by which we are surrounded.

I realize that Anarchy would be a condition that would tend to develop these emotions, and to eliminate the emotions of hatred, revenge, jealousy, and envy, by disuse. That in Anarchy association would rest upon mutual attraction, that all such hindering barriers as class distinction, rank, title or wealth will not exist, and so I am an Anarchist.

I love the beautiful. It gives me joy to see gorgeous sunsets, towering mountains, picturesque scenes. It increases my happiness to see bright cheery faces, happy people and comfort. I take great delight in works of art, in poetry and music. I do not enjoy these things alone. I wish to share my joy with others.

As things are to-day the ability to enjoy these things is crowded or crushed out of most people, and I must have my enjoyment of them constantly marred by the lower menses I feel when trying to communicate my joy to those I love, with whom I associate. I know that many who have great artistic power; who could add much to the world's stock of art, poetry and music are prevented from so doing by the hard necessities that surround them, and I see that Anarchy would remove the stifling conditions that kill the appreciation of the beautiful and prevent the development of the artistic. I am for these reasons an Anarchist.

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Henry Adde. In Firebrand

There should be given power in the city's management who do not care a rap for the city's well, so their own interests are looked after. When a man will spend \$300 to get the office of councilman in a city, as has been done before now, and whose salary is only \$25 per month, there must be a rake off some where. It is time to put a stop to all this nonsense at our city hall.

Now is the time for men to reason together, and determine on a course of action which will bring the city out of the slough which threatens to swallow her.

With the civil service and Hawcett once more in the front we will prosper.

Tacoma in Tacoma Morning Union.

That right friend just look back and see how long this old machine, the government has been running always getting worse. Always playing into the hands of a few who get the easy times and the spoils, while you as taxpayer pay for this self interest of the officials, then calmly look on at the feast getting a crumb now and then to keep you from becoming rampant, then like "a good and faithful servant" go to the polls and whop'er up for some other fellow to sell you out again. "Merry like company, and you are in a big crowd."

"There are 3,300 meteorological stations in the United States 3,300 of these or nearly 90 per cent are voluntary, and without the cooperation of volunteers it would be wholly impracticable to determine the local climatic features of the various sections of the country, which is being so thoroughly done through the extensive system of duty stations now in existence. U. S. Year book 25."

Yet we are told that all desire to better man's condition would stop, all inventions would stop inventing labor saving machines if it were not for the almighty dollar, still we find one of the most important branches of our government run almost wholly by voluntary effort.

may make them, and the people will not have to be asked to love their country. They will then have an interest in its defense. If invaded. The miserable fate of to-day will be swept away and all things become as new. O. A. Verity.

WHERE I AM AN ANARCHIST.

We find ourselves in a world of conflicting ideas, and every person who has individuality enough developed to be more, in human life, than a domestic animal or lifeless machine, must align himself with others who hold the same opinion, whether he will or not, and then be in the view of others, and perhaps in his own view, labeled with the name of the idea he holds. So we find that nearly every person is labeled, and some persons who have a number of labels.

Finding that we must be something must hold to certain ideas and work for certain ends - if we work at all, or amount to any more in human life than an ox, or an ass, it very naturally follows that we will adapt our work to the prevalence of such ideas as will bring us the greatest happiness, now or here and bye. That is why I am an Anarchist. I am convinced that to work for the realization of the Anarchist ideal will bring me more satisfaction, than an adherence to, or working for any other idea would bring me.

But every one should be able and willing to give a reason for the "path that is right," and I will try and do so.

I find myself in a world of sunshine and shade, of joy and sorrow, of happiness and woe. All around me I see fellow beings, beings that are constituted very much as I am, have similar desires, hopes and aspirations. I find that they are constantly trying to gratify these desires, to realize their hopes and attain to that for which they aspire. I find further that they can do these things only by exploiting inorganic nature, and by exploiting each other. I find that as things are now these beings instead of

naturally assisting each other are constantly striving to injure each other, that they take delight in the suffering of a fellow, but because they see no other way of satisfying their desires and aspirations. They think this state of affairs wrong, and are constantly clamoring for a change, but have not yet learned the great fundamental fact human solidarity - of our interdependence.

Long have the various members of the human family sought to adjust themselves to environment, and of late have begun to endeavor to adjust the environment to suit themselves. All mankind craves for freedom, but most of the people have sought to gain freedom by subjugating others, or by overthrowing all alike. They have not learned that they cannot be free while they are holding others, or while they seek to realize the freedom of others.

None desires to be injured, and yet no one can be secure from injury as long as they injure others.

We all wish to be free from injury. I crave freedom, I see that others want the same condition, and I know that my freedom can be made secure only by the freedom of all others.

I know of no other ideal but Anarchy, that if realized, would secure freedom to me, and to all others, therefore I am an Anarchist.

I long for plenty, for a sufficiency of the material necessities of life to make it possible for me to satisfy all my physical cravings, and I know that all others want the same thing. I see that the earth yields abundantly; that it is possible for human beings to produce all the material necessities required to satisfy their physical cravings, and that if they would stop restricting and interfering with each other and turn their attention to production and mutual assistance, they could have every material comfort they desire.

Anarchy is the only theory that, if put into practice, would secure this abundance and at same time secure full liberty. Consequently I am an Anarchist.

A great part of that order which reigns among mankind is not the effect of government. It had its origin in the principles of society, and the natural constitution of man. It existed prior to government, and would exist if the formality of government was abolished.

The mutual dependence and reciprocal interest which man has in man, and all parts of a civilized community upon each other, create that great chain of connection which holds it together.

The landholder, the farmer, the manufacturer, the merchant, the tradesman, and every occupation prepare by the aid which each receives from the other, and from the whole. Common interest regulates their concerns and forms their laws; and the laws which common usage ordains, have a greater influence than the laws of government. In due, society performs for itself almost everything which is ascribed to government.

Government is no further necessary than to supply the few cases to which society and civilization are not conveniently competent; and instances are not wanting to show that every thing which government can usefully add thereto, has been performed by the common consent of society, without government.

Thomas Paine

Keep your eye on the Dunkards; or, rather, let the government do so. A Dunkard society has bought \$50,000 acres of land in an Indian country (Brown), threaten to purchase all that is left and do away with court house and county officials - for which they have no use. This thing must not be permitted. Think of these modest bearded men and bearded women being allowed to do away with any part of this government for which our ancestors bled and died - what sacrilege! Comins Norton

The above satire on government is in keeping with the two and one half column article in the same issue defending a state socialistic form of government, that can and will restrict the natural rights of man just as effectively as the present one does. Listen to this logic

"Man in society acting with the consent of his fellows, acquires the right to rule."

Those who consent, perhaps they may, but never the minority for they have not given, and will not give their consent to be ruled, and this class will always be an important factor in any form of government.

To the question, "under socialism what would hinder the majority from determining what religion, education, moral code, or system of sexual intercourse the majority shall practice or adopt," he says, "Common sense, enlightened public opinion, increased toleration, and love of liberty, are some of the hindrances to such a cast iron system." Talk to me of common sense! when fourteen million voters fall over one another in a mad scramble for political pie. Of enlightened public opinion! when the Smiths, Comstocks, (et al) of our large cities are clamoring for more Sunday laws, more restrictions of the freedom of the individual in almost every avenue of private life. Of increased toleration!

When even a state socialist will not grant freedom to the minority but will force his views upon them right or wrong. Of love of liberty! when the New York legislature can draft a bill organizing a board of censors to pass upon all articles written for the papers before they can be published. Not my socialistic friend authority is power and you may cover it over with the soft boxing gloves of socialism, and it may take more than fourteen rounds to knock liberty out of the ring, but it gets there just the same.

O. A. V.

THE FIREBRAND.

For burning away the cobwebs of ignorance and superstition. The most radical, outspoken and fearless weekly paper published in the United States.

It advocates individual liberty, voluntary co-operative production, and mutual assistance. Eight pages, fifty cents per year. Sample copies free.

Address box 24, Portland, Oregon.

Any person receiving this paper need not fear taking it from the office, as no bill will follow.

Address all communications to, "The New Era," Lakeway, Wash.

We would be glad to exchange with any paper willing to do so, and any paper giving us a notice and sending a marked copy, will receive like favor in return.

That bright and new eight-page weekly, THE FIREBRAND, published at Portland, Oregon, was the first to reach our table as an exchange.

The Firebrand is the most radical paper in the United States advocating absolute liberty. May its visits be many.

Friends, we have started this paper perhaps upon a basis which no other ever was tried. We have only about 25 pounds of type and a small press, (so small that we can only print one page at a time) thus requiring four impressions to complete it; we bought the paper and ink by voluntary offerings and the work of printing is done by voluntary effort. We make our living otherwise so we do not intend to support ourselves in any way from the proceeds of the paper and thus, the entire amount received from subscription or voluntary aid will be used to buy paper ink, type, and such other things necessary to make the paper a readable little sheet. Now we are in more need of about 50 or 60 pounds of type so that we will not need to distribute each page before setting up the next.

We shall then need a larger press but we will make one when we need it. Now if you feel that you would like to aid us in this and kindly send us the

Perhaps a few words in regard to our location would be acceptable to our readers especially those living outside the state.

We live in Pierce county Washington thirteen miles due west of Tacoma, and at the head of Jones bay, a small bay containing about 400 acres and on the west side of Carrs inlet or Henderson bay, the bay is about 1 mile wide at the mouth, and extends into the land about the same distance. The associations land lies upon north side of the bay, and has a southeasterly slope.

The land is principally upland. The soil is well adapted to the growth of all kinds of fruit, except grapes and paches. Early vegetables of all kinds do well but the ground will have to be fertilized to give the best result. We find that a small area well cared for will produce abundantly. The climate of the Puget Sound country is mild and equable, the extremes of heat and cold not occurring as they do in the east.

Practically free from the thunder and wind storms, that afflict the greater part of the world makes life, in that respect much pleasanter. Here mother earth responds liberally to the well directed labor of man. An abundance of timber for all purposes. Fish enough for all. A free highway to the ports of all nations. The rolling billows of our greatest inland sea for pleasure, rarely with all these at their command, men and women can make their surroundings happier by establishing their own industries, working together for mutual aid thereby abolishing want and the fear of want. It would such enable them to devote less time to hard labor and more to the improvement of the mind and to the enjoyment of life, thus rounding off the rough and rugged corners of our warped living, as the better to them and to the world.

LET US BE REASONABLE

Unbelieving friends sit down and we have a quiet talk upon the question of what will better our condition in this life and lead to make human beings happy. Happiness is natural. Unhappiness is friction and results from resistance to our efforts in gaining happiness, therefore the less resistance we meet the greater our happiness. In order to illustrate clearly let us divide the acts in our lives into two classes, the unrestricted acts and restricted. Let us also observe which class of acts gives us the greatest amount of happiness to day with the least jar.

We will first take the unrestricted acts. A goes to the grocer for a sack of flour. B goes to the clothes for a suit of clothes. C goes to church. D goes to a dance. E goes to Europe. F goes to see a sick friend, and G goes for a boat ride. Mrs. A calls on a neighbor, the Mrs. E, C, and D goes to church. Mrs. B goes to the theatre, the two Misses F and G take a spin on their wheels, and Miss H entertains her lover. B does not object to A what kind of flour to buy. C does not care what color of suit B buys. D does not prevent C from going to church. A lets D dance they all let E go to Europe, and the others are left free to visit their sick friend or go for a boat ride.

Mrs. A enjoys the company of her neighbor, Mrs. B, and D are happy at church. Mrs. E is delighted at the play. The Misses F and G on their return from the ride all every one present with excitement, as they wittily relate the funny incidents of their trip, while Miss H continues to be happy by the side of her lover.

friends, for none offer any resistance to the enjoyment of the other in any manner they may wish to enjoy themselves. Now let us take the other class.

A complains to the board of health that C is using impure well water and by advice of the board of health the council passes an ordinance compelling all persons to take water from the city and C hitches.

B, the butcher, says people are selling meat on the streets thereby hurting his legitimate trade, and the city council comes to his aid by requiring a license of \$50 from all persons peddling meat, and A the peddler swears vengeance on B. D is a church member and has succeeded in having the legislature pass a law restraining B from selling meat on Monday, D from going fishing, and C from playing ball, wherever. A B and C retaliate by getting a street or street in pavement along their lots and D's knowing that D is too poor to meet his taxes D hires his time, and by this time all are spending for a fight.

Mrs. A wants a silk dress but finding that she will have to pay duty thereon, and considering that she has as natural a right to buy in China, as in Tacoma, goes to a vessel in port becomes aware that there is smuggled silk on board, she promptly buys a few yards, it is promptly arrested and she is subsequently.

Mrs. B and C start out on a crusade of purity, smash a few bottles of whiskey in a saloon, tear the portraits of three naughty ballet girls in short dresses from several windows, and get up a petition to the post master general to have LUCIFER or FINE ORANGE substituted for the use of the pipe, thus favoring the cleanliness of the people generally, and of course feeling inferior to D who finds that the city council

has in the interest of the business man, (the grocer,) denied the farmer the right to sell his vegetables upon the streets and as she lives so far from market square, is compelled to order of the grocer who often sends stale foods, (for he cannot afford to have them left on his hands,) and Mrs. D is out of sorts.

Miss E being a woman of leisure and having no real business of her own on hand, interests herself in that of others, and starts a society to spy into the actions of Misses F and G while out on their wheel, (for those typewriting and shop girls need watching as Miss E probably knows from experience) and as they find their actions closely watched by the society's spies either drop into the house of a friend to evade them or else return home, their pleasure abandoned, and all out of sorts with the world at large.

The maid in the parlor is constantly under the maternal eye to see that Mrs. Greedy has no chance to talk.

All are miserable. None are happy. Some become criminals. While hades is in pay all around.

So we find that in all things that result in our greater happiness that we are free. That liberty is productive of good. That freedom makes human beings friends. That in friendship we find all the nobler qualities of men and women brought out in their efforts to please each other. That restraint makes enemies; that equity is hatred revenge and all the baser qualities of men and women are put forth under constraint to keep the other from enjoying.

As Anarchists we say let us make all things free that the human race may be friends. LET US BE REASONABLE. O.A.V.

RANDOM SHOTS.

No man has any natural right to build himself up off the unfortunate condition of his fellow human beings.

The Cook County (Chicago) Business Men's Association.

Springfield Ill., on a special train to wage in the Legislature a war on the great department stores of the city of Chicago.

The Practical Farmer. One by one the business men find that the competitive system is detrimental to their interests and that large capital will rapidly sweep them out of existence. However in this case it appears to be by the hundred, and all they ask is a special privilege in their favor which has always been.

War is unnecessary, and under freedom would cease to exist. I challenge any one to show me in history where a war was waged but what a government was the cause, the farmer, mechanic, business man and common laborer of any country's never at enmity with the same classes of any other country.

The truth is that their interests are in every way bettered while at peace, and it is not for the greedy grasping disposition of the leaders and rulers of different countries and governments, war would stop.

Bay! neighbor! If England would send an army of men over here to drive you from your homes, would you combine and fight to retain them? Well! when your army of officials enact laws that deprive you of your homes, and through that mysterious thing called government send men to evict you from your homes by the thousands all over this fair land, why don't you combine and fight? queer now don't it!

Through the various workings of any government the people become as oppressed that they are driven into crime by the thousands, and then the same system punishes them for the crime, and we all sing "Yankee Doodle".

If land was free, and one and every one was the only title how many people in this country.

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I desire association with my fellow humans, and crave their friendship.

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